

In Memoriam.

John Mark King.

Not worthier was the Friend whose death
Wrung from the Poet of our Age
Memoriam's immortal page—
Not nobler, nor of purer faith—

Than he, who late that page did con
That we with him its sweet might share,
And learn its meaning, subtle, rare,
And note the tears that in it shone.

And tho' less gifted pens essay
To tell his worth, Thou know'st O God,
Our tears, that fall upon the sod,
Are not less bitter than were they !



The Manitoba College Journal

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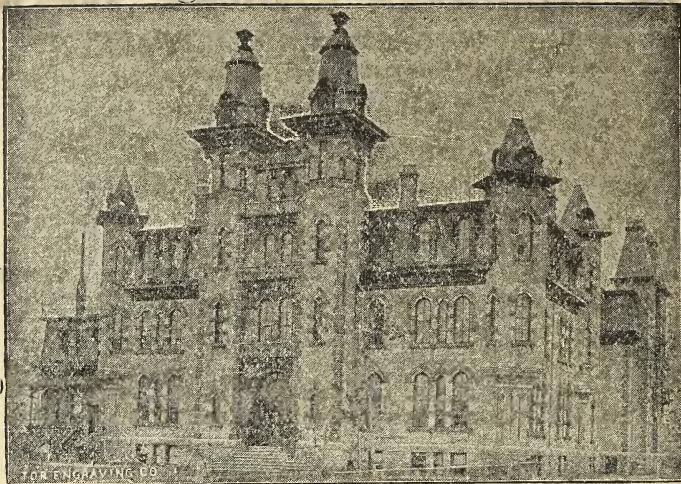
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THE LAST RITES



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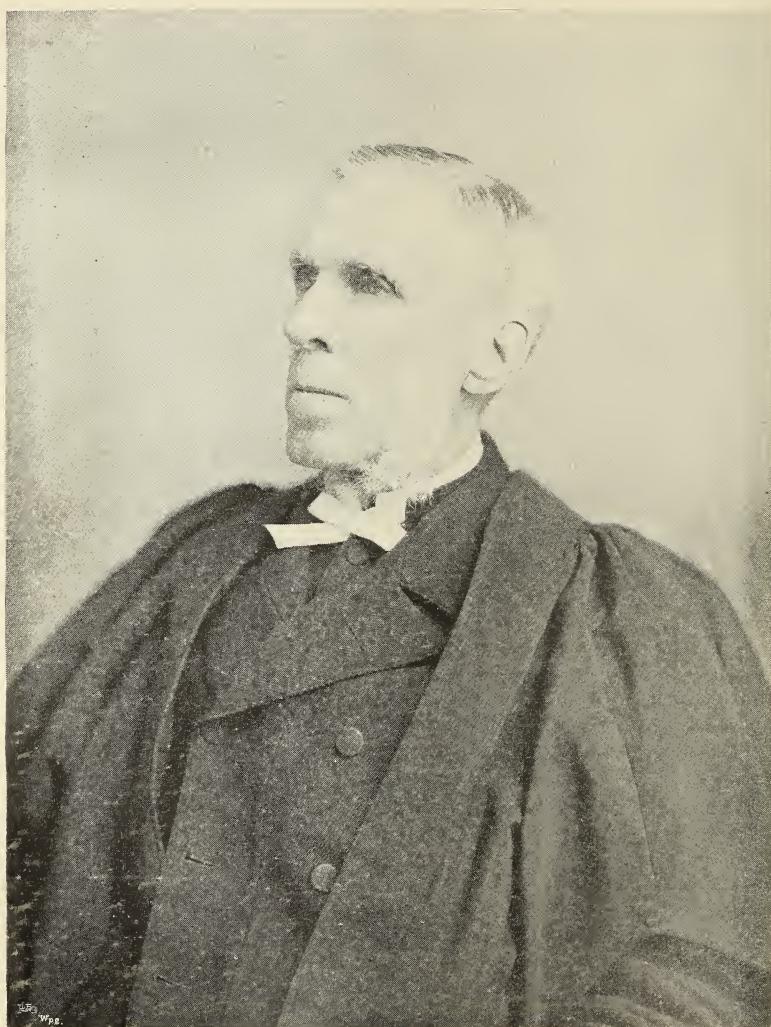
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A faint, light-colored watermark of a classical building with four columns and a triangular pediment is visible in the background.

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REV. PRINCIPAL KING, D.D.

John Mark King.

BIOGRAPHICAL SKETCH.

Sir Thomas Taylor.

The death of Principal King is so recent, the sense of loss by his removal so great, and that he is indeed gone—to be no more with us here, still so hard to realize, that to prepare a fitting sketch of his life and work is no easy task. But after more than forty years of close unbroken friendship, years spent side by side, serving the church in various departments of its work, or in the service of a particular congregation, the following exceedingly imperfect sketch is supplied as a contribution to the number of the College Journal intended to be issued as a tribute to his memory.

The Rev. John Mark King was born at the Village of Yetholm, in Roxburghshire, Scotland, on the 29th of May, 1829. The child of pious parents, descended from a long line of godly ancestors, he doubtless, found an incentive to duty, and strength for the discharge of it, from that retrospect. Brought up amid rural surroundings, and in full view of the grand old Cheviot Hills, he became embued with a love of nature which continued strong, seeing in all its works the hand of God, and the evidence of His power and goodness. Like most Scottish youths in the same rank of life, he attended the parish school, and there laid the foundation of a sound, solid education. While still quite young, he entered the university of Edinburgh, which at that time numbered amongst its professors some distinguished men—John Wilson, the famous Christopher North of Blackwood's Magazine, in moral philosophy; Sir William Hamilton, in logic and metaphysics; Rev. Philip Kelland, in mathematics; and James David Forbes, in natural philosophy. Passing through the regular curriculum and under the tuition of such men, he gained distinction in several departments, and especially in mathematics. There can be no doubt that it was under the influence of that great scholar and philosopher, Sir William Hamilton, that he became the faithful adherent of the system of Scottish Philosophy, and continued its exponent to the end of his life. While attending the university, he engaged in tutorial work, and after completing his course there spent some time in Germany, having under his charge two young lads, one of whom, holding an honorable legal office in Scotland, quite recently spoke of him to the writer in terms

of respect and warm affection. In due course he enrolled himself in the Divinity Hall of the United Presbyterian Church, receiving there his training in theology under Dr. Balmer, Dr. Brown, Dr. Lindsay, and Dr. McMichael. At that institution he was associated with a band of earnest and devoted fellow-students, and with whom he formed life-long friendships—such men as the late Professor Calderwood, Dr. Black, Glasgow, Rev. David Cairns, Stichel, Rev. James Parlane, Burntisland, Rev. William Scott, Balerno, and others.

In Germany he attended classes in the university of Halle, enjoying the teaching of such erudite and distinguished men as Muller, Tholuck, and Neander. There, too, he acquired that proficiency in the German language which he afterwards turned to good account as a teacher, and which qualified him for preaching, as he sometimes did, to a German congregation, in their native tongue.

At that time few students at the university of Edinburgh took a degree in arts, which could be obtained, not upon passing the annual or terminal examinations, but only after a special and entirely distinct course of examinations. This examination he passed with success in the spring of 1856, and obtained the degree of M.A.

In the same year, 1856, upon completing his theological course, he came to Canada, under the auspices of the colonial committee of the United Presbyterian Church. Desirous of becoming thoroughly acquainted with the country and its needs, and embued even then with that zeal for home missions and church extension, which was a leading feature of his whole life, he for a time declined all overtures in the direction of a permanent settlement, devoting himself to the work of exploration, which resulted in the founding of not a few flourishing congregations.

After more than a year spent in this important work he accepted a call from the congregation of Columbus and Brooklyn, in the Presbytery of Whitby. There, in a settlement of farmers, mostly from the south of Scotland, about six years were spent in the active discharge of pastoral duties. During these years negotiations for the union of the Presbyterian Church of Canada and the United Presbyterian Church were carried on, and the union was accomplished in 1861. He was not a member of the union committee, and so had no part in settling the terms, or framing the basis of union, but at meetings of Synod the cause of union always had his hearty support.

In 1863 a call to leave this rural parish came from the congregation of Gould Street church, Toronto, now known as St. James' Square church. This congregation, first organized in 1853 as the Second United Presbyterian congregation, had in 1856, when everything in the city seemed flourishing, built a church, and in doing so incurred considerable debt. The hard times which soon after set in, stopped the growth of the congregation, and when in 1861, the first pastor resigned his charge and returned to Scotland, its continued existence seemed doubtful. At this crisis in its history the late Rev. Dr. Burns came to the rescue, and for nearly two years took charge of it. Finding, however, that, at his ad-

vanced age, and with other duties, he could not give the congregation the care and attention needed, he advised that a call should be given to some young man to become settled pastor. Mr. King, already well known to the people through his intimacy with the first pastor, received a unanimous call, which was accepted, and in May, 1863, his induction took place. To extend this call, offering even the moderate stipend which they did, required faith on the part of the people. To accept it required no less exercise of faith on the part of him to whom it was given. The congregation was small, having then just the same number of members as the first church when assembled in the upper room at Jerusalem. None of them were wealthy, and they were burdened with a debt of over \$10,000, yet from the first they had held an honorable record for doing what they could.

Having put his hand to the plough, Mr. King never looked back, but patiently, with resolute spirit, devoted all his energies to building up the congregation. The result of his labors and prayers was soon seen, and before many years it held a foremost place in the Canada Presbyterian Church. Not only was the debt paid off and the church enlarged by the addition of a gallery, but the giving for congregational purposes and for missions was most liberal. When Mr. King was called, the membership was 120, and when he left at the end of twenty years it was 540. The giving in 1863 for congregational purposes was \$1224, and for the schemes of the church \$2800. In 1883 the giving for congregational purposes was \$9002, and for outside objects \$6620. In 1877 the building on Gould Street having become too small, and extension on that site being impracticable, the original property was sold, another site bought not far off on the north side of St. James' square, and on this a handsome stone church was built, and opened for public worship in 1878.

In 1873 Mr. King was married to Miss Janet Macpherson Skinner, a lady who had for some years carried on in Toronto, with her sister, a large school for young ladies. And surely, and in the most literal sense, the words of the Preacher proved true, "Whoso findeth a wife findeth a good thing, and obtaineth favor of the Lord." Of Mrs. King it is scarcely possible to speak in too high terms ; she was a woman among ten thousand. Gifted by nature with great firmness of purpose, united with the finest sensibility, and beauty of disposition, highly educated and refined, all her graces and talents, natural and acquired, were sanctified by earnest and humble piety. During a married life, alas, too short, she was the support and stay of her husband, assisting him in every good work, beloved not only by him, but by all who were privileged to know her.

In 1882 Knox college, having received the power to confer degrees in divinity, recognized the merits of Mr. King, and as the first exercise of its newly acquired power conferred the degree of D.D. upon him.

The characteristics of Dr. King as a preacher and pastor will no doubt be dealt with more fully elsewhere, but in no general sketch of his life and work can these be entirely passed over. Of Dr. King as a preacher one, better qualified than most to form a correct estimate, has

said, " His sermons, prepared with the utmost care, dealt with the great things of the Kingdom, and were distinguished at once by their thorough exposition of Divine truth and by their faithfulness of application to the heart and conscience of the hearer. There was nothing showy either in the sermon or its delivery, but the mental power of the preacher, the completeness with which he handled his theme, and his intense desire to reach the soul, made a very deep impression." His style was polished and earnest, and everyone listening to him felt that he was speaking on a subject which he had thoroughly mastered, and of the importance of which he was thoroughly convinced. That his preaching was of a high class was amply proved by his having, as members of his congregation, such men as Sir Oliver Mowat, Principal Caven, and the late Hon. George Brown, with as occasional hearers the late Professor Young and other leading men. For some time thirteen retired ministers living in the city were to be seen in the regular Sabbath audience. Students seemed especially attracted by his preaching, although, no doubt, his hearty sympathy with them and interest in them had great magnetic power. Gould Street church was known as the college church, and at one time the names of over seventy students in divinity, arts and medicine could be found on the communion roll. And it was not merely students of the Presbyterian church who came under his influence. A prominent clergyman of the Episcopal church once said on a public platform, that to Dr. King he owed a great part of his theology. While a university student he had attended the St. James' square Bible class.

In the discharge of pastoral duties Dr. King was painstaking and conscientious. Endowed with a sensitive and sympathetic nature, no pastor could feel more interest in every member of his congregation, from the oldest to the youngest. A gentle comforter in times of sorrow and bereavement ; a wise counsellor in times of anxiety and trouble ; a sharer in all their joys and sorrows ; to many a sick and troubled heart he brought strength and consolation. And his interest in the members of his congregation did not come to an end when they removed to a distance, but followed them to their new homes. So, too, after he ceased to be minister of the congregation, ample proof of his unabated interest in them was given during many of his visits to Toronto. In the autumn of last year he paid a lengthened visit to the city, and, it is believed, he then visited every family still remaining which had been connected with the congregation during his ministry.

To the importance of church extension in such a growing city as Tcronto, Dr King was fully alive. He constantly noted signs of progress in every part of the city,, and with the assistance of one or two members of his congregation, was in the habit of buying a lot in any locality in which there seemed an indication that a church might in the near future be judiciously planted. Sometimes the expectations were not realized and then the lot not required was sold, but where an advance on price was got, the gain was always applied to further the great end in view. Sev-

eral of the more recent congregations in Toronto benefitted in their earlier years from Dr. King's wise forethought in this direction.

To the interests of Knox college no small amount of time and labor was devoted. He was an active member of the board of management and of the senate, and was for many years chairman of the board of examiners. The providing scholarships for students still in their university course, but intending to study for the ministry, was first proposed by him, and for many years the founding and endowing of such scholarships occupied much of his time and attention.

In 1883 he was chosen moderator of the General Assembly. At the Assembly of that year, a memorial from the Presbytery of Manitoba, asking the appointment of a professor of theology in the College of Manitoba, came up to be considered. After deliberation, it was resolved to grant the request, and Dr. King was, as the unanimous choice of the Assembly, called to be the first principal and professor of theology in that college. The appointment to this important position was accepted by Dr. King, and in accepting it he gave a striking proof of his readiness to follow what he believed to be the line of duty.

His fitness for the position was beyond all doubt. Leaving the university an accomplished scholar, his acquirements in that line had not been allowed to deteriorate, even during the years of a busy pastorate. A good classical and Hebrew scholar, he was thoroughly acquainted with German, and had a competent knowledge of French. Although the department in which he seems chiefly to have excelled at the university had been mathematics, he was well read in mental science, and had thought deeply on the great problems with which it deals. He had all his life been a devout student of Scripture, and while holding firmly by the faith which he learned in his youth, made himself acquainted with modern theological literature, and with the views held and promulgated by critics of the more advanced school.

To leave a comfortable position in Ontario, an attached congregation, and the companionship of men with whom he had been closely associated in church work, and by whom he was highly esteemed and honored, involved no small sacrifice. As coming to Toronto, twenty years before, required faith and courage, so, to undertake the duty now assigned to him, required the exercise of the same qualities, for it was no light one.

The College of Manitoba had its beginning as a school in connection with the congregation of Kildonan, which, after obtaining an Act of incorporation as a college, was removed to the City of Winnipeg. Here valuable property was acquired and a large building erected during the period of excitement and inflation so memorable in the history of that city. In connection with this building and the carrying on of the institution a considerable debt had been incurred, amounting to \$40,000. This debt, a heavy burden under any circumstances, was felt the more heavily owing to the depressed condition of the city and province following the era of wild speculation which to so many brought financial ruin.

To clear off this debt and place the institution upon a stable and satisfactory footing was the task undertaken by Dr. King, in addition to the work of teaching, both in arts and theology. Dr. King had the faculty of inspiring the Church and the public with confidence in any undertaking which received his advocacy, and by perseverance and hard labor he succeeded in a few years in removing the entire debt.

Almost as soon as this had been accomplished the improvement of the college building, enlarging and remodelling it, was begun. This work, which cost \$43,000, was completed in 1892. Not only was Dr. King a very liberal subscriber to the building fund originally, but when the time came round at which a large subscription, promised conditionally upon the total cost being raised within a given time, became payable, he, in order to secure it, advanced several thousand dollars, taking the risk of collecting the subscriptions then remaining unpaid. A great part of these, it is believed, he never succeeded in collecting, but on this head no definite information could ever be got. Such was the large generosity of the man.

In 1886 Dr. King met with a severe bereavement in the death of Mrs. King, who was taken away after years of suffering from a painful and incurable malady, borne with Christian resignation and even cheerfulness. This stroke was soon followed by another in the death of his son, a bright and handsome boy, who died after little more than twenty-four hours' illness during his father's absence from home. In the convocation hall of the college Dr. King placed a beautiful window as a memorial of his wife, and by his will he made provision for endowing a scholarship in memory of his son.

As a teacher Dr. King was most successful. A friend, himself a professor in one of our colleges, has written of him, "Although he always contended that the pulpit was the minister's throne, his friends thought that, in his own case, the professor's chair was the centre from which he touched the lives of others to largest issues. He focussed his resources upon his class room. With loving interest in each of his students, with a special gift for awakening thought and stimulating enquiry, he moved men to seek something of the mental activity and thoroughness that has so distinctively characterized himself."

Besides teaching theology, Dr. King taught in the faculty of arts, both mental science and German. Ever since the summer session in theology was begun, six years ago, his teaching in arts, during the winter months, went on, and thus for years he taught eleven months continuously in each and every year. So pressing did he feel the claims of the college, that he could not be induced to take a rest and vacation. When his last illness came, it came to a frame enfeebled by the excessive work of years. An attack of pneumonia, following influenza, though his life was at one time despaired of, was overcome, and for nearly a month restoration to some degree of strength was hoped for, even though progress might be slow. But after the excessive toil of body, and strain of mind for years, the vital powers were so enfeebled that he could not

rally, and so on the 5th of March last he passed away—passed away from here, to receive yonder, the welcome, Good and faithful servant, enter thou into the joy of thy Lord.

Besides discharging, first, the duties of a pastor, and afterwards those of a professor, Dr. King took an active and intelligent part in the work of the Church at large. In the courts of the Church, always wise and prudent, conciliatory, though firm for what he believed to be the right, pre-eminently fair and honest in his statement of a case, and in dealing with an opponent, never seeking to take an undue advantage of him, he had great influence. In Home Missions he took a deep interest. As a member of the Assembly committee while in Toronto, of the Synodical committee in the Northwest, he did good service to this great cause. His interest in Foreign Missions was not lessened by his recognizing that the work of Home Missions is the great work laid upon the Canadian Church to do at the present time. Indeed, his zeal in the cause of Home Missions was quickened by his sense of the importance of Foreign Missions. He recognized that without a healthy, vigorous Church at home the work of evangelizing the heathen cannot be prosecuted with energy. The scheme for augmentation of stipends, also had his warm sympathy and active support. To these schemes, and, indeed, all the schemes of the Church he contributed of his means on a most liberal scale.

As to the work of education generally, Dr. King had liberal and comprehensive views, and in the council of the University of Manitoba his presence will be missed. To a policy of separate schools he was decidedly opposed and never hesitated to give expression to his views. He was a strong advocate of religious teaching in all educational institutions, and regretted that the giving of religious instruction such as was, in his youth, given in the parish schools of Scotland, was in this country, almost impracticable.

Notwithstanding the pressure of his official duties, Dr. King frequently undertook other work. He conducted regularly every Sabbath morning a Bible class among the college students, and thrice, at least, gave a course of lectures to the ladies of Winnipeg. One course given some years ago was on Biblical theology. The other, given only last year, was upon his favorite poem, "In Memoriam." The lectures of this last course were largely attended and highly appreciated, and to show their sense of the service rendered them, the ladies procured his portrait to be painted and have presented it to the college, to be hung in the convocation hall. The college itself is his memorial, but it is well that on the gatherings of students of future years, the face of the deservedly loved and esteemed first Principal should look down.

DR. KING'S WORK IN TORONTO.

THE MINISTER.

Rev. William Inglis.

It is now very nearly forty-three years since I first became acquainted with Dr. King. The world was then all before us where to choose, and we had chosen Canada as our future home and as the scene of our future life work, whatever that might be. The Doctor was then young, hopeful, energetic and resolute. He had passed successfully through all the years of preparatory study, and had, when we met for the first time, got as far as the Broomielaw of Glasgow on his way to this, the land at that time merely of his adoption, but which became, and continued to the end, to be the land of his ardent and ever growing affection.

It so happened that we sailed in the same ship, and on the same errand ; that we spent together a month at sea ; and that a friendship was then commenced which has never since been broken, and is now, I trust, only interrupted, for a short season, by that "strange event" which men call death.

In such circumstances, while it might be thought to savour somewhat of an impertinence for me to attempt anything like a full "Character Sketch" of my old friend's life and work in the pastorate, I may, I think, without impropriety, so far comply with your request as to note in a very few sentences some things which specially struck me, (while a member of his church, for many years), as peculiarly characteristic of Dr. King while holding the position, in the words of Cowper, of "the man that ministers."

No one could be at all acquainted with the Doctor without being impressed by the depth, clearness and decision of his views on the whole system of Revealed Truth. He was not, to use the cant catch word of the day, a mere "Truth-seeker"—though he was that with the whole energy of his nature. He was fully and gratefully convinced that he was and had long been "through abundant grace" a "Truth-finder," and that in so significant and all-important a sense that his "I know" was as far from unreasoning and presumptuous dogmatism as it was from hazy and uncertain guess-work. In consequence of this, his adherence to the Creed of the church with which he had deliberately and with intelligence connected himself was no burden to his conscience and no hampering limitation to his independence of thought and perfect "Liberty of Prophecyng." He knew, as every man who thinks at all, must know, that anyone who has a settled conviction about anything, has so far "a

creed," either written or unwritten and so far as the all-important matter of religion was concerned, Dr. King preferred the former, well aware that there was always room, if necessary, outside. He could, consequently say with his much honored friend and teacher—the late Dr John Brown, in a momentous crisis of that saint's history—and with as great emphasis—"I am not aware that I hold any opinion incompatible with honest adherence to the Subordinate Standards of the Church to which I belong. If I were but at the same time convinced that what I held was in accordance with the Word of God, I should still continue to hold it, but I should do so outside of that Church, not in it." The Confession of Faith was in short, to Dr. King, no mere collection of articles of peace to be treated, after it had served its purpose of securing official position and emolument, with painful indifference, if not with something like half veiled contempt. It was, as he had openly taken it, the Confession of his Faith, and not in a "non-natural" sense, either. Had it ever in any degree ceased to be so, he would with all alacrity "have stepped down and out," without whining for more "freedom" or trying to pose as a martyr for truth, in order to retain his position.

With such strong and honest convictions it can be easily understood that the pulpit which Dr. King occupied gave forth no uncertain sound. In his hands the House of God could never become a mere debating club room, where all things were discussed but nothing settled ; and still less a spiritual dormitory, where all creeds were equally true and all forms of worship equally safe and equally sensible. He had a "message" definite and clear-cut to deliver, and all his thinking, planning and acting were in order that that message should reach his hearers in the most effective and practical manner possible.

With him "the grand ancient revealed truth," that "God was in Christ reconciling the world unto Himself, not imputing unto men their trespasses," always "kept state" because he held that it had lost none of its original power and had, therefore, no need to be supplemented or strengthened by clerical histrionics, dry ethical discussions, supposedly sprightly reference to the current controversies of the hour, pitiful anecdotes or painfully abundant interjections. No one could say of Dr. King's preaching as was once said of that of a celebrated and much loved Dean of the Church of England, "I went expecting to receive some hints as to the way to heaven but we never got farther than the road to Jerusalem." Still less could it be said of him that, in order to hide his conscious poverty of thought and acquirement, he wandered --as the manner of too many is—far afield and gathered for pulpit consumption a strange collection of odds and ends—sacred geography, Holy Land travels, forcibly feeble critiques, tilts at social windmills, second-hand science, schemes for "new moral worlds" "preachings to the times," of all sorts and sizes, or pleas for the renovation of the race on quite original plans, and as likely to be successful as is the transmutation of a brass farthing into a gold dollar by vigorous rubbing with a woollen rag and the due modicum of whiting. Dr. King, on the contrary, had

no "story" to tell but the "old, old" one, and his methods of presenting it were ever earnest, decorous, reasonable and devout, in good taste, good feeling and profound conviction.

No one would say that in the ordinary sense of the word Dr. King was eloquent, nay the mere tricks of the orator he, rather than otherwise, despised. But the intensity of his convictions and the affectionateness of his appeals gave power to his every utterance and secured success where a merely readier utterance and more ornate periods would have utterly failed. Some might think that the tones of his voice were rather monotonous and cravers for a certain kind of variety might not always be satisfied. But under Dr. King's ministry "the hungry sheep" did not "look up and were not fed," and his hearers as a rule had themselves to blame if they were sent empty away.

In his other pastoral work Dr. King was conspicuously assiduous and successful. No one could possibly take a livelier or more practical interest in all that concerned both the temporal and spiritual interests of everyone to whom he ministered. His sympathy with all, both in their sorrows and their joys was most genuine and unaffected. He was a wise counsellor—a thorough son of consolation—a steady friend—an eager yet judicious helper—a born teacher—a lover of good men and "much given to hospitality"—an unwearied worker for the right and the true, an humble disciple of "the Crucified"—a "man of God." No doubt he had his weaknesses, as all have. His best friends would be the last to indulge in eulogy that would almost imply perfection. But taking him all in all he has "served in the Gospel" with untiring energy and unquestionable singleness and simplicity of aim and effort, and now "after life's fever he sleeps well." His all but latest words will be endorsed by all who knew anything of the man, his works and his ways. "I have tried to do my best." Yes, he served with his "best." And what could man do more?

THE BIBLE CLASS TEACHER.

Alexander Dawson.

During Dr. King's residence in Toronto as Pastor of Gould St. Church, afterwards St. James' Square, he had a large and interesting Bible Class. The writer thinks it may be said with safety that no pastor in that city of churches had such varied material in his Bible Class as would be found in the class conducted on Sabbath afternoon by the late Principal of Manitoba College. There were to be found there Knox College and Arts students, Medicals and Normals, as well as young men in other walks of life.

He was personally acquainted with each one, and as his teaching did not assume the form of a lecture his questions (and they were not infrequent) were directed to the student, not by his relative position to some other student with whom he was acquainted, but by his name.

To readers of the Journal and more particularly to those who had the pleasure of attending Dr. King's Bible Class in Manitoba College on Sabbath morning, or those who attended his Theological Classes, it is unnecessary to say anything as to the quality of the teaching. He possessed in a marked degree the capacity of addressing himself to each member of the class individually, whilst speaking to the class as a whole.

His intense and earnest devotion to duty should have been and was an inspiration to those who had the opportunity and pleasure of attending his teaching in the Bible Class.

He impressed those who came into contact with him in a manner peculiarly his own, with the truth that "Knowledge acquired merely to enrich one's self fatigues and saddens; but that acquired for others, never. It is a luxury to learn but the luxury of learning is not to be compared with the luxury of teaching. To pour light on darkened understandings, to open paths through wild forests of doubt, to bring in bewildered pilgrims, to point the head of the moving column toward the shining city of Truth, are tastes that never tire."

And yet Dr. King's interest in his students did not by any means cease when he dismissed them from his class on the Sabbath afternoon. The personal call, the invitation to the manse, the keen interest in their success in their various pursuits aided in knitting the pastor and his Bible Class more closely together.

And when those who had attended his Bible Class left the city it was surprising to observe the care he took to learn of their welfare. Many of his former students on a visit to the city were gratified to learn on meeting him that he was quite conversant with their present avocation and had a very correct notion of their measure of success therein.

Could it not be readily imagined that when his name was first mentioned in the General Assembly as a suitable Principal of Manitoba College, the students of his Bible Class of former days, whilst enthusiastically voting for his appointment, had a greater assurance than those less acquainted with him that—humanly speaking—success was sure to crown his labors in Manitoba?

HIS WORK IN MANITOBA COLLEGE.

THE PRINCIPAL.

Rev. Prof. Baird.

Of the many points at which Dr. King touched the life of the west it is natural that the College which was the occasion of his coming here and to which he gave his time and strength so unstintingly should have a conspicuous place in any attempt to sketch his life and estimate his work.

He loved preaching and he was successful and beloved as a pastor, but it was especially as a teacher that he shone, and his peculiar gifts in this direction were recognized and appreciated in his Toronto Bible class even before there was such a place as Winnipeg, but they only had full scope after he came to the west. The qualities which made him so successful in imparting instruction and begetting interest in study were several. For one thing he was himself a laborious and faithful student. His volumes of notes on Philosophy and Theology were written and re-written ; his German texts, in which language he perfected himself only in his later years, were carefully annotated with grammatical and literary memoranda, and whatever the subject he professed to teach he showed that he had himself mastered it before he sought to lead others through its mazes.

He had a remarkable faculty for clear and precise statement and exposition. He was fond of analysis, fond of distinguishing things which were in danger of being confounded with one another, and he delighted in setting forth in orderly array the successive steps by which a conclusion was reached, warding off in parenthetical clauses the positions he could not approve and making a clear broad road to the conclusion he desired to reach. He had a keen eye for the main issue of an argument and as he was little likely himself to mistake a side issue for the main road, so he was quick to detect any failure of another to perceive the chief bearing of the question at issue. And the student in his class in Exegesis who disregarded the context or missed the point of an argument might have seen from the Doctor's face and figure, even before his sentence was finished, that it was not acceptable. "That is a truth," he would say, "and an important truth, but it is not the truth contained in this passage."

But his skill and painstaking as a teacher, great as these were, only accounted for a part of his influence with the students. His tremendous moral earnestness made an even deeper impression. One of the features

which was most characteristic of the College in his day was the morning prayer. All the students gathered in the largest of the class-rooms at nine o'clock in the morning and even the most thoughtless was seldom absent. A few verses were read—usually very few—a few words were spoken to bring out their meaning or their true application—words never vague nor commonplace, but always fresh, suggestive and helpful; then one or other of the professors offered prayer. His prayers were so real and searching, they had so few of the perfunctory phrases that often rob our petitions of the appearance of genuineness, they voiced so beautifully and yearningly the highest aspirations of College life, that the character of every student was the better for them.

It was impossible for him to be closely acquainted with the more than two hundred students who in later years were in annual attendance, but in his own classes, and especially with the theological students, there was no little intimacy of association. It was not difficult to go to him for advice or encouragement, nor to unfold one's plans and ideals to him. And the friendship which he vouchsafed has been a great uplift to many a young man. He had a genius for friendship, as was to be seen in the lifelong and tender ties by which he was bound to many an old friend. And he went on knitting new and close bonds to the very last—men who met him last year for the first time vie with friends of twenty or thirty years' standing in the poignancy of their grief at his loss.

His interest in the students had another side, too. He was faithful in discipline. He had no fondness for multiplying rules, and one could not well imagine a College residence managed with less of red tape. The life of the place was controlled by principles of action, rather than by codes of regulations. And the plan worked well. "No right-thinking young man will fail to see how reasonable this is," he used to say, and the breaches of good behaviour were few. But I can never forget the admonition bestowed in presence of the staff on one who had fallen into evil ways. What fidelity in reproof, and yet what tenderness, what tact, what courtesy!

The relation in which Dr. King stood to his fellow workers on the College staff calls for a few words. The long hours and long months of teaching which fell to their lot were cheerfully accepted when they saw that their principal, with the burden of his added years, did not flinch from bearing a large share of the teaching in addition to his multifarious duties as the responsible head of the College. Indeed, heavy as was the work that fell to the members of staff, he was more considerate of them than he was of himself, and when they protested against the burdens he laid upon himself, he had no other answer than: "As for me, I must keep working away. I cannot do anything else." And yet, when he chose to unbend, he could do that gracefully, too. When he joined, as he regularly did, in witnessing a critical match on the football field, his comments on the good points of the game showed fine appreciation, and when he made an after-dinner speech at some College function, his stories were of the best.

His was, in spite of its many burdens and many sorrows, an open and generous nature. He craved sympathy, and the friend who was admitted into close fellowship with him saw deep into his life—and it was a life well worth knowing. Strong and clear on the intellectual side, tender and loyal to friends, and in turn highly prized by them, with a singularly high devotion to duty, and a deep life hid with Christ in God, it has been a high privilege to know him and to be associated with him.

AS FINANCIAL ADMINISTRATOR.

Colin H. Campbell, Q. C.

My personal acquaintance with Dr. King dates only from the time of his acceptance of the Principalship.

This office in Manitoba College is somewhat similar in responsibility to that of a Prime Minister holding the portfolio of Finance, or the presidency of a joint stock company, coupled with the management thereof.

How he succeeded and why he was successful.

When he came, the College was financially in the slough of despond, the period of inflation was over, and following that hard and fast came a depression under which some of our best men and institutions went under.

Manitoba College then financially stood about as follows: The building was encumbered to the extent of nearly \$32,000, and besides there existed other debts of over nine thousand dollars. In addition to that, the buildings were none too good, and required further expenditures thereon. The outlook was gloomy.

Our churches were temporarily embarrassed, the people generally down-hearted, and I verily believe that without the strong hand of Dr. King as financial administrator we would have run great risk of being swamped.

With that caution so characteristic of him, before accepting the position, he came to the Northwest, looked into the conditions as they actually were—took a trip through the country and with the eye of faith—the eye of a seer—saw the great possibilities and then accepted, and having put his hand to the plow, turning back or failing was out of the question.

He believed that a sound commercial basis was necessary, if the institution was to be of permanent benefit, and to this end he devoted himself unreservedly and with great sacrifice,

I well remember him saying to me, “the key of the situation is the financial one,” and throughout the incumbency of the office, when pres-

sed not to do so much work along these lines, he always made a somewhat similar answer.

He put all the force of his strong personality, together with his remarkable firmness and perseverance, into the financial problem, and the result attained in a few years was that the debt was paid off, the old buildings repaired and a handsome wing added thereto, at a cost of \$45,000.00, and at the time of his death the credit balance for current expenses was on the right side, and we have splendid buildings adequately equipped, with an endowment of over \$60,000.00 safely invested.

Few of us realize the great work required to accomplish this, but it fell to my lot as one of the finance committee to get a glimpse of what it all meant. The hours of labor, over wearying details ever performed with patience, keeping all the College accounts, including those of the boarding department, soliciting and collecting subscriptions, investing, collecting, and re-investing the endowment funds.

We naturally ask, what made him so successful?

As a rule we do not look for skilled financiers in profound theologians and gifted preachers, but in addition to these qualities, Dr. King in an eminent degree, possessed an aptitude for finance.

If, instead of being a minister, he had chosen business for his life work, I am safe in saying he would have been most successful. Any country would have been honored to have him as finance minister, or any large financial institution as manager.

Thoroughly understanding and appreciating the difference between a debit and credit balance, with a clear keen analysis of the value of securities offered for investment, and possessing the gift of raising the necessary revenue, and at the same time careful, though not parsimonious in the expenditures, a balance at the right side was always assured in the administration of any fund or cause intrusted to him.

He inspired confidence in his plans and judgment, the most unbounded in those associated with him in the management, with those he came in contact, and from whom the revenues were to be raised.

Some time after the death of the late Sir John A. Macdonald, I was talking with one of his Cabinet Ministers, and he gave me as one of the explanations why he always inspired his Cabinet with confidence and was so successful in holding confidences—and it was in this way. Prior to the discussion of or decision upon any important matter, he had sounded and got the views of them all, and had by previous discussion got a view of it from all sides, removed the obstacles and obtained valuable suggestions. And in a somewhat similar way Dr. King would in that beautiful way of his, see every one interested and make the rough places smooth. So that when the plan was launched or determined on, he had the unanimous and hearty support of every one, and no scheme was proceeded with without having the whole board at his back.

Not only had we confidence in him, but we rejoiced in his prudence, his tact, his diplomacy, if you will. He never offended in the way he

put a question or matter. The graciousness, the delicacy or diplomacy was unrivalled.

One gentleman from whom he got a large subscription from time to time said to me, "It is never a question with Dr. King about your giving. He takes that for granted. It is only a question of how much."

He further possessed so strongly that desire to do the right thing and that spirit of fairness, that the whole community honored, respected and loved him, and was ever ready to support the institution with such an honored head. I might enumerate other qualities that he possessed that enabled him so markedly to conduct the financial affairs of the College with such success, but in conclusion, in my estimation the qualities were : The financial instinct and ability, the confidence reposed in his judgment, his tact and the great esteem in which he was held. These were gifts few men possess, but our late lamented Principal used them unstintingly for the advancement of his beloved College, and future generations will be blessed by his labor of love and self-sacrifice in so doing.

It is a great pleasure to me having an intimate knowledge of his financial administration to speak thereof, but in closing I wish to state that in all departments of my life he touched and elevated me, and I am very thankful to God for having been brought in contact with my beloved friend and counsellor—Dr. King.

FROM THE STUDENT'S VIEW POINT.

In undertaking to contribute a few lines of testimony to the influence of the late Principal King upon his students, I feel that the very sense of inability to adequately express one's own assurance is in itself a great and significant tribute to the man we loved and honored. A favorite deliverance to his students was the utterance : "'Tis the man that makes the preacher." Even so might we speak of what makes the teacher. Every student who sat at the feet of the late Principal must have felt that if the man was great because of the truth he taught us, the truth itself was made more winsome and more real and more imperial because of the man who taught it. I have known men whose sincerity, we may not doubt, was as great as his ; but I have never known one whose realness was so naturally evident and so, consequently, influential as that of Dr. King. His very nature seemed to bear witness to the truth of God. Thus it was, that while other men may have taught more of truth, no man probably in our whole ministry of education revealed so much of it as did the departed Principal. To doubt, as was ever evident, he had not been a stranger ; to the doubts and speculations of others, none could have been more sympathetic than was he. Many a preacher is to-day

disclosing to his fellows the unsearchable riches of Christ, with confidence and certain sound, because the bulwark of the great faith of the man who led them in their thought of God has been the hiding place, within which they themselves have hidden till the storm of doubt and wonder should be overpast. That Dr. King had proved it so, made the presumption of its truth more easy to our inexperienced hearts, and of presumption how often came the assurance of a fuller and better experience—it holds us by the shore till the ebbing tide has turned to flow.

Another characteristic feature of the departed teacher was his great moral force, and the lofty place which in Theology he ever accorded to the ethical. "Make us pure," we hear him pray again, "not only in the outer conduct, but also in the inner life;" or again, he pleads, "Do Thou be so near to us this day, that sin shall be very distant." Some professors make what are called "Evangelical preachers;" other professors make "moral preachers;" but Dr. King's creations, if his influence was rightly received, made the twain one. To the old theology he adhered, but of it the new life must be born, else were it barren and mechanical. And I think it may be safely said that those who found their pulpit bent through him may be described as loyal to doctrine, but only so far as that doctrine has its living influence on heart and life.

These are but features of his work to which I have referred so briefly. The truest influence of the man was the man himself. What he was, nay, what he still is, to his students transcends immeasurably what he ever did for them. His honor, his industry, his stately self-control, his loyalty to right, his unspoken sorrows, his plaintive quest of God, secret, but unhidden to other and reverent eyes, his quick and tranquil sympathy, his strong and silent lovingness, all these won him a devotion unmeasured even by ourselves till he had gone.

But we loved him, and him we honored. Even while he was with us, even before he passed to where they see His face, of him as of perhaps no other, our hearts in their fondness might have said : "That friend of mine, who lives with God."

R. E. KNOWLES.

Knox Manse, Galt, Ont.,

April 7th, 1899.

The following unpretentious sketch of the late honored Principal of Manitoba College, from a student's point of view, is the farthest remove from the work of the critic—a task for which at any time I have neither the ability nor the desire, and for which in the present instance I am specially disqualified by reason of my reverence for Dr. King as a man of God ; my deferential respect for him as a scholar and teacher ; my unbounded admiration of his character, gifts and untiring labors, and above all, my love for him as a "father" and friend. Thus admitting unfitness to play a critic's part, I yield myself to the delightful luxury of uttering a

brief critic for "love's sweet sake," sacred to the memory of one who as worthily as any mortal who was ever so styled, was entitled to the un-academic but honored appellation of the "student's friend."

In the autumn of 1883, in Dr. King's own home (James' Street, Toronto), the day after he had preached his farewell sermons to his beloved and loving people in St. James' Square congregation, my personal relations with the late Principal began. Frequently in my presence since then, Dr. King referred to that occasion as his first conversation with an intending student of the College. The impression of that meeting is vivid, as if it had been yesterday. His genial manner, so free from any savor of patronage, set me at ease at once and increased my respect for my host without loss of self-respect. What surprises me most as I recall that interview, was the sincere, and absorbing interest, evinced by this great man in a student of whom until a few days before he had never heard. He would surely have been excusable had his thought reverted again and again to the facts of the long and successful pastorate then just closed ; or to have attempted to foreshadow the future which lay with its new experiences just before him, or to have been preoccupied with the many duties incidental to his removal to the west. But no ! Students first—this seemed to be characteristic of Dr. King. His kindly and astute enquiries ; sympathetic interpretation of my ill-expressed plans and hopes, and his wise and inspiring counsel and cheer, combined to bear in upon me the encouraging belief that I had found in Dr. King one of God's best gifts—a true, noble and intelligent friend. Every contact with and memorial of this "student's friend" has but served to deepen that conviction.

On the social side Dr. King was wonderfully youthful, genial and versatile—but ever possessed by a dignified manner. He seemed to take as much pleasure in students' gatherings as the students themselves. The students' social gatherings in his own house—I speak of the time when Mrs. King was with us—were ever times of enjoyment and refining social education. Dr. King himself was not more devoted to every high interest in the student's life than was his most amiable, cultured and much admired help-meet. Great as is the sorrow which the Doctor's departure hath occasioned, methinks it can't be more profound than that which filled our hearts when the late Mrs. King "fell on sleep."

In practical benevolence Dr. King was no novice. What struggling student—and most students in my day were bearing their own, with sometimes another's burden—but knows well the little office hard by the main entrance, where other items were transacted, betimes, than paying board bills or tuition fees—where with exquisite delicacy the students' needs were probed and ere we were aware, help was proffered in such manner that the most sensitive could be tided over a critical period without the slightest diminution of self-respect.

But I dare not claim space enough, and in this "memorial" number it is not necessary, to speak of our hero in the different departments of College life and work. Let it suffice me to try to express wherein Dr.

King's unique and significant influence over students consisted. We think of him in the class-room—scholarly, devout, thorough ; intolerant of idleness or slip-shod work ; patient with the plodder—giving the utmost liberty in stating difficulties ; eminently fair in stating the views of opponents ; ever clear and strong in his statement of fundamental truths ; guiltless of stiff-jointed phrases, halting arguments or non-sequiter conclusions ; his language ever felicitous and his honesty and earnestness far beyond questioning. Yet these things alone can't explain his empire over us. He taught wisely and well. No receptive student could have sat under Dr. King in Systematic Theology, for example, or New Testament Exegesis, without gaining a far clearer conception of the grand vital doctrines of the Gospel ; especially of the nature of Christ's sacrifice for sin, than he had before. But there was something more. It was not the quantity or content, but the quality and tone of his teaching which abides. The mainspring of that powerful influence which he exerted on all whom he touched was his strong and impressive personality. His logic and teaching we may forget but the faith and hope and love which glowed through all his life still illumines us with undimmed heart-flames, and makes the future bright as if there shone for us the cheering beams of a light in the dear home, far off, but daily growing nigher. We are indebted to Dr. King for the strong common-sense which qualified him to help us in the facts of ordinary affairs ; for the sane reason which unriddled for us so many problems of the understanding ; for his fine though not very strong imagination, which he employed to disclose the great things of existence—those which lie nearest to our hearts ; for his poetic insight which, while noting the facts of dead matter—a burnt-out moon or granite boulder—gave glimpses into the larger, subtler meanings of life, bringing beauty, truth, and love hand in hand to admire the flower growing by the wayside, or to study the lights and shadows playing on the soul-telling faces of men ; but above all we are indebted to him for that simple reverent faith and hope and love which transfused and transfigured his life, making even his memory redolent of the myrrh and cassia of the King's apartments. As a teacher he unlocked the treasures of knowledge and encouraged us to be enriched forever ; as a poet he awakened in us a wonderfully full and intimate sense of nature and man and our relations to them ; as a friend he opened new stops in our hearts and keyed life to a nobler neighbor-loving note ; but as a prophet and intercessor he chiefly influenced and benefitted us, filling our hearts and lifting our whole being up to a more responsive attitude towards God the Father and His creatures—towards God the Creator and His creation.

As toward the students so toward the College, it was the spirit and tone and purpose of his labors which invested them with dignity and value. He everywhere, to those who had eyes to see, manifested the firmness of heart and the peaceful air of one whose mind was stayed on God.

“The faith that life on earth is being shaped
To glorious ends.”

From the moment that he committed himself in a spirit of consecration to the upbuilding and extension of the work of the College, up to the Sabbath afternoon of his exaltation to heavenly service, he never ceased to plan, to work, to pray and to sacrifice for the institution. But it was because he saw in it not merely a valuable educational agency, but a potent evangelizing factor ; a door of unique opportunity for all the empire of our great west.

A fuller portraiture of Dr. King's life would not fail to reveal that he had some weaknesses which linked him all the closer to us. “Even his failings leaned to virtue's side.” Students will remember, for example, the effect of an interruption during class hour. A knock at the class room door during a lecture was ever the signal for some “fun.” It seemed to charge the Professor with a voltage which transformed him instantly—the face, so serious or winsome in repose, darkened, the eyes flashed, the thin lips pursed, and every joint of the body acquired a catapultic spring which landed him, who knows how, at the door with a look which threatened annihilation for the luckless intruder. If the visitor chanced to be a minister who would sit down with the class through the lecture and discussion, our hearts beat freely—he was safe. If not he would get such a reception as would successfully prevent a repetition of the offence.

Yes, the Doctor had some weaknesses—his consciousness of these made him modest and humble. 'Twas this that made him ever respectful of the opinions of others ; that made him slow to speak, especially in public, of the conclusions he had reached in the study of Eschatology, or the study of the structure of the Old Testament, though he followed the ablest critics with earnest attention. In his delightful visit to the Coast last summer, I found that he still disbelieved in the finality of the critical verdicts accepted by many, and in his carefully expressed opinion the value of the Old Testament would remain whatever the final decision might be. He sometimes modestly gave us a glance into his heart, confessing that he was but a seeker after fuller truth ; a pilgrim, wallet in hand, climbing the altar stairs which slope through the darkness up to God.

Seem you not, fellow students, to see that spare sloping figure, dressed with neatness and care, standing on tip-toes on the platform at morning prayers, looking out of that somewhat rough-hewn but kindly face, through eyes genial and honest in repose, but earnest, nervous and eloquent when persuading men ! Seem you not to hear again that rich, soft voice, with its tendency to sink in a plaintive tone ! Seem you not to note again amid the changes of which his mouth and eyes were so susceptible that abiding earnestness which gave strength to a face which otherwise had been noted only for its gentleness ! And what is the message he seems to speak to us ? The same as before : “Gentlemen, be in

earnest. "Said I not unto thee, if thou wouldest believe thou shouldest see the salvation of God."

"Tis not for man to trifle. Life is brief,
And sin is here.
Our age is but the falling of a leaf—
A dropping tear.
We have no time to sport away the hours ;
All must be in earnest in a world like ours."

A. B. W.

Victoria, April 7th, 1899.

Mention has been made of the great importance which Dr. King always attached to the morning prayers with which each day's college work was begun, of the earnest sympathy which removed from them all appearance of formal routine and constituted the service a distinct characteristic of our college life. It was not in these alone that Dr. King evinced his deep and genuine concern for the higher and more spiritual needs of the students. In everything which went to foster and build up Christian character he took the deepest interest, and was always willing, nay, glad to give time and thought to the accomplishing of this end. In his busy life it was not often that he appeared before the Y.M.C.A., but he always expected to address at least one, if not more, meetings of the society during the session, and when he came it was with a message carefully prepared and prayerfully considered.

But it was in the Sabbath morning Bible Class with the resident students that he appeared at his best in this connection. He did not come as the Principal to perform a college function, but as the head of the resident family, to spend an hour in Bible study with his young men, and as he lifted voice in prayer for "those whose home is within these walls," we needed no other assurance of his heartfelt interest in our welfare. Dr. King loved those Sabbath mornings and looked forward to them with a keen pleasure. We are glad of them now ; in the years to come we will cherish them in memory as among the sweetest and most helpful influences of our college life. One remembers how he used to look over the meeting to note who might be absent, then taking the Book would open to us the Scriptures. It was in the Bible Class more than anywhere else that Dr. King showed his power with a few graphic touches to make real the personages who lived and walked amid the scenes of sacred story. His reverence, too, for the Scriptures was always a marked characteristic, yet it was far from being a mere blind reverence. He kept constantly in touch with the most recent criticism and was familiar with the best results of the work of the higher critics, and it was the knowledge of this fact that caused his profound reverence for the Word

of God to make so deep an impression on his students. In this connection there is one sentence of Dr. King's which is worth preserving ; it is this, "I would rather have one word of Paul's or of the Lord Jesus than all the metaphysical speculations that have ever been written."

And it was in the Bible Class that we were permitted to see how deep was his faith, how firm his conviction of the reality of the unseen world. More than once we felt the strange influence of his faith come over us as he spoke of things spiritual and eternal, and now that he is gone, heaven seems nearer and more real because he is there.

It was with heavy hearts that the professors and students, on that Thursday morning following the day we had carried him forth, assembled to take up once more the routine of college work. The prayers that morning were peculiarly impressive and the occasion will long be remembered by those who were there. The tension of the last few days had relaxed and the sense of loss was beginning to come to all. Professors and students appreciated the spirit of sympathy that prompted the presence of Rev. Dr. DuVal, and Revs. H. A. Hamilton, and C. W. Gordon, who took part in the morning devotions.

In the afternoon the students held their own memorial service, which took the place of the regular Y.M.C.A. meeting. It was a sad coincidence that this meeting, which was to have been addressed by Principal King, was now his memorial service. The address was given by Rev. Dr. DuVal and then Rev. Mr. Gordon spoke briefly. But it is not of the addresses we would speak, but rather of the meeting itself, as expressing in a most touching manner the grief and sense of personal loss which pervaded the whole student body. The ladies as well as gentlemen were there, and throughout the entire service there prevailed an atmosphere of quiet reverent devotion which was extremely impressive and paid fitting tribute to the memory of Principal King.

H. J. ROBERTSON.

HIS PLACE IN THE CHURCH.

Rev. Jas. Robertson, D.D.

HIS INTRODUCTION TO THE FIELD.

On his arrival in Ontario bearing a commission from the United Presbyterian Church of Scotland, Dr. King resolved not to settle down as a pastor for some time, but to visit the different parts of the Province, and acquaint himself with the religious needs of the people, and learn all he could about the work and standing of his own church. His survey impressed two things upon his mind, the rare opportunity offered for the prosecution of Christian work, and the great importance of attending to the spiritual necessities of frontier settlers. His survey completed, he took his place contentedly in the ranks, and gave the best that was in him to advance the work of the church and mould the life of the young nation ; nor did he ever think of leaving Canada. The impressions made on Dr. King's mind during that tour of observation and inquiry were never effaced ; and whether laboring in the obscure country charge or in ministering to the more prominent city congregation, or acting as Principal of a College, the importance to the church and to the country of vigorously prosecuting Home Mission work was ever present with him.

HIS WORK IN TORONTO.

As convener of the H. M. C. of the Presbytery of Toronto, he shaped its policy, and was the prime mover in church extension in the city, and in organizing and consolidating mission work in rural districts. He convinced the people of St. James' Square of the importance of providing for frontier settlers and neglected districts, and their contributions for Home Missions rose steadily till, in 1883, the year he was called to be Principal of Manitoba College, they reached the sum of \$1418.00, a figure beyond which the congregation has not since risen. During his pastorate, important as he deemed Foreign Missions, for one dollar given by the congregation to this work, two were given to Home Missions.

HIS REMOVAL TO WINNIPEG.

In deciding to sever his connection with St. James' Square congregation and to accept the call of the General Assembly to the Principalship of Manitoba College, the motive that most powerfully influenced his mind was the advancement of Home Mission work in Western Canada. After the Assembly of 1883 he came to the West and visited the settled parts of Manitoba and Assiniboia. It was in the middle of the wheat

harvest. He was at once greatly impressed with the extent of the magnificent harvest fields, as he was later with the extent of the country, its fertile soil, its bracing climate—he enjoyed its clear, cold winters—the steady, if not strong, inflow of settlers, their superior character, and the large proportion of them, who belonged to the Presbyterian Church. He saw, at a glance, the important future before the church, and the need of prosecuting mission work vigorously from the outset, if the losses sustained in Nova Scotia, New Brunswick and Ontario were not to be repeated on a larger scale in the west. For the prosecution of this work Manitoba College was a necessity. Eastern Colleges were too far away ; and neither Eastern people nor Eastern students had sufficient faith in the west, to invest means or life, in adequate measure, to supply its spiritual needs—the East has changed its mind since then. Manitoba College was at that time financially embarrassed, and its future clouded. But the church had faith in Dr. King, and chose him to set the College on a firm foundation ; he had faith in himself, and decided to undertake the work entrusted to him. Never did he regret the decision. This the writer had from his own lips. The success attending his efforts the church knows and appreciates, and the more fully now that it laments his removal.

THE SUMMER SESSION.

No sooner was it made clear to him that Home Missions in the west would be advanced by the Theological classes being taught in summer than he accepted and advocated the change, although he well knew it would increase his labors and cut his vacation in two. The same interest led him to deliver special lectures to Arts students, to equip them for the mission field ; to grant exceptional terms to students of foreign nationalities ; and to give private instruction to students who could not profit much from English lectures. The evangelization and assimilation of the foreign immigrants of the west lay near his heart, and he was ever ready to give of his time and means to advance whatever promised its realization.

DR. KING AS MEMBER OF THE GENERAL ASSEMBLY HOME MISSIONS COMMITTEE.

As a member of the H. M. C. of the General Assembly Dr. King rendered signal service to the church. It was not in his nature to accept an appointment and not recognize its responsibilities. He was on the committee to render the church the best service in his power, and so sedulously did he attend to the business, frequently for three or four days, that, at the close, he was limp and exhausted. Some members of committee were interested till their own Presbytery claims were passed, their grants for the coming year voted and missionaries secured, Dr. King's interest never flagged from start to finish. He sat up near the convener, and, as new men appeared from time to time to represent dif-

ferent Presbyteries, he endeavored to take their measure. His first impressions were generally lasting. The grants asked by careful conveners and conscientious Presbyteries found approving nods, vocal commendation and speedy passage ; the slipshod convener and the prodigal Presbytery were questioned, criticised, blocked, their list revised and reduced, and their estimates seriously discounted. In this economical and thrifty use of funds the secretary and Dr. King acted a leading part. His own Presbytery list passed invariably without change or successful criticism. In the work of the committee he was aided by a retentive memory, a business instinct, a judicial mind, a rare knowledge of man, a good knowledge of the country, and thorough familiarity with the work. Like good wine, he improved with years. To enlarge his knowledge, he would invite members of the committee to his home, ply them with questions about their Presbyteries, discuss questions of policy, and store up his gathered information for future use.

HIS PLACE IN THE COMMITTEE.

His opinion in the committee carried great weight, none greater. On most questions he had settled convictions, the result of following trains of thought to their logical goal ; and he was generally able to advance strong arguments in support of the views he enunciated. The writer remembers attending a meeting of the committee shortly after the Presbytery of Lanark and Renfrew was carved out of the Presbytery of Ottawa and one or two neighboring Presbyteries. The new Presbytery had a wide territory to the north and northwest. Dr. Campbell appeared as the Presbytery representative. He was a new man, the Presbytery was new, the policy of the Presbytery in dealing with its extensive territory bold and comprehensive, but it made large demands on the H. M. Fund. The case was presented modestly, if not timidly. The policy was traversed and the speaker opposed and heckled ; he looked discouraged, baffled and about to give up the struggle. Meanwhile, Dr. King sat listening, he watched thrust and parry, taking the measure of the man and the policy. He rose to his feet—this was the signal for a deliberate judgment ; he espoused Dr. Campbell's cause at the outset, and as he went on to reply to critics, and unfold his views, Dr. Campbell's face began to blaze, and his eyes to sparkle ; he became excited, rose from his place and planted himself in front of the speaker, rejoicing that one man at least understood him; and when Dr. King resumed his seat Dr. Campbell felt that his cause was won. And it was, and for all time. The arguments pro and con linger in the memory still.

He who argued that the church should not undertake to provide for small groups of her people was informed it would be an evil day for the church when she turned her back on her loyal people, who were doing their best to maintain ordinances, because they were few or poor. When another suggested that the people might hold a prayer meeting on Sabbath, read a sermon, and do without a missionary, he was asked whether

his own congregation might not do the same thing ; and whether the logic that deprived the frontier settler of a missionary would not silence the pulpits of Toronto and Montreal. When overlapping was advanced, the objector was told that overlapping was better than underlapping, that overlapping applied to more than the H. M. field, that the reasoning that was sound for an old district was vicious for a new, and that unless a church was early on the grounds in a new country its future was discounted. When another doubted the wisdom of spending so much money, he was told that the church was not giving nearly enough for this work, that a restrictive policy meant a small and stunted church, a church without a generous spirit or a hopeful future ; that the committee should keep pace with settlement, throwing on the Assembly the onus of providing means ; and that the speaker questioned whether the church would ever rise to a proper level in her giving without the spur of a decided deficit. The speech had the ring of statesmanship ; it was extempore, but its positions were clearly thought out before, for it was delivered as if born of conviction. The grants were all passed and Dr. Campbell went home happy. The fruit of the policy is the splendid Presbytery reared in the wilds south of Ottawa.

DR. KING IN CHURCH COURTS.

Dr. King appraised highly the educational power of Church Courts and regarded irregular attendance as a distinct loss to a young minister. In this, as in many other matters, he set a good example to his juniors. He loved method, system, accuracy ; and he strove that the business of the church might be conducted decently and in order. This was conspicuous when he presided as moderator of the General Assembly in 1883.

He interested himself in all the business that came before a court, gave time and thought to its mastery and frequently presented his conclusions in clear-cut resolutions. Because courts had confidence in the soundness of his judgment, he was frequently appointed on committees, where he always rendered good service, and many a report took its final form from his hand. For years he was the Nestor in Western Canada, cordially welcomed by all Presbyteries, and confidently invited to take part in their deliberations and discussions.

Because of his weight of character, and because believed to be actuated by high motives, his espousal of a cause carried great weight. In debate his power of exposition was high. Although his vocabulary was ample, he often hesitated for the right word, but it seldom failed to come ; and as he warmed up his hesitation disappeared and his sentences took finished form. His bearing, language and arguments were dignified, though animated and always becoming a court of the Church of Christ. Not infrequently, his speeches were a distinct contribution to the elucidation of the subject under discussion ; and he seldom failed to raise the debate to a high plane.

He was a good debater, perspicuous in statement, conspicuously fair, giving full value to the arguments of his opponents and endeavoring to meet them squarely. He scorned to strike below the belt. He was never unduly elated by victory or depressed by defeat. He had confidence in his own judgment, but did not by any means claim infallibility. He believed fully that the Spirit of God dwelt in his Church, guided her courts, gave shape to her legislation, and he did his best to give her decisions effect. It is to be feared that there is a growing disrespect for the decisions of even the highest court, and that respect decreases in the church with the course of the sun. Much of the legislation of the church in the west is manifestly a dead letter, Presbyters being content with reading the decisions of Assemblies or placing their own convictions on the records. This is disintegrating, inconsistent with Presbyterianism, and not helpful, but hurtful to the authority of the church. Dr. King was ever loyal to the legislation of his church, and even though he might oppose a measure when proposed, he was careful that when once it became law it should receive a fair trial before being ignored or contravened. Much of the legislature of the church bears the mark of Dr. King's hand. To read the records of the Synod or General Assembly is to be convinced of the large blank left by Dr. King's removal. May God in His wisdom send a worthy successor.

HIS INFLUENCE IN PUBLIC LIFE.

Rev. George Bryce, LL.D.

What part a minister of the Church of Christ should take in connection with public affairs and in the discussion of matters in the body politic is a difficult thing to settle. The minister is a citizen—usually a well-educated and responsible citizen—has a vote, which to a rightly constituted man is a sacred trust, and he is from his training likely to be especially interested in the highest and most important phases of human life. Theoretically he seems especially fitted for pronouncing a sound judgment on the things most conducive to the public welfare.

Yet, in fact, probably on account of the unjust use of spiritual power by the clergy during those centuries when British freedom was obtained, many of the people look upon the interference of the minister in public matters as undesirable, if not unwarrantable.

The branch of the church in which the late Dr. King was nurtured—the United Presbyterian—was, on account of its people being an intelligent class, noted for its active interference in public matters, and it saw little impropriety in its ministers expressing their opinions, and taking a

decided interest in political affairs. Principal Hutton, Dr. Calderwood—a warm friend of Dr. King's—and many other ministers, freely mingled in public gatherings, and took a prominent part in platform discussions in connection with politics.

The Canadian ideal seems somewhat different from this. It is true, reputable ministers, such as the members for Assiniboia and Vancouver, hold seats in the House of Commons, but they have both ceased to be in charge of congregations, or to take any official part in church affairs. Nevertheless, the people seem generally to wish our ministers to abstain from such active interference.

Dr. King fully sympathized with this view. He shrank from taking any part in the discussion of party politics. Though claiming the right to do so if he chose, yet he did not so choose. He usually exercised his franchise, but so far as the writer knows, never appeared on a political platform, never took part in political organizations, and never discussed party politics with any special zest.

Not that he was without opinions. He was a decided Liberal in Canadian politics, though in British politics he was not able to follow Gladstone in his Home Rule departure. Dr. King was an especially warm friend of Hon. George Brown and his family, and was not only their pastor but shared their views. He was intimate with the great leader, Hon. Alexander Mackenzie. Hon. Oliver Mowat also was a parishioner of Dr. King, and the two men were in sympathy in their views of public affairs.

But Dr. King was not a partizan. He was much influenced by his surroundings. The strong protectionist influence of Toronto somewhat affected him, and before coming to the west, he was not by any means so strongly set towards free trade as he had once been. On coming to Manitoba, with his singularly open mind, he was again affected by the conditions he saw around him, and fully appreciated the necessity for free trade relations. All this shows that he was not a mere blind zealot in his opinions, but sought intelligently to master the problems of public affairs, and to act accordingly.

On the School Question, which so agitated Manitoba for a number of years, he felt strongly. Yet it was not the phase of that question which struck the public mind that mostly concerned him. His strong religious nature and early Scottish training led him to revolt from the thought that an Anglo-Saxon community should accept purely secular schools. He was no doubt the strongest champion in Manitoba for the Bible in the Schools. With singular clearness and force he gave his views in public—though not on the political platform—in favor of some recognition of religion in the schools.

The Roman Catholic opponents of the Public School Act of 1890, thought on account of this stand of Dr. King, that they saw in him an ally, but his stern adherence to the principle of the state maintaining one system of schools for all the people convinced them that they could find nothing in him. The nearest approach to an appearance on the public

platform by Dr. King, on behalf of non-sectarian schools, was in the year 1895, after his return from the General Assembly, when he offered to members of the Local Ministry to speak in public on behalf of our Public Schools, if it should be deemed necessary.

In the higher educational field Dr. King took an active part. His strong devotion to the College over which he was head, led to his modifying his opinion that the ideal of the Provincial University in Toronto was the best for Manitoba. His previous connection with Toronto University was one to which he often referred, but he freely expressed the opinion that he regarded the Manitoba system of a joint College and University professoriate as being more suitable for western conditions. In this matter, too, we have evidence that Dr. King was not the severe and unyielding doctrinaire, which some might have considered him, but examined the problems of our new country as they arose, and strove to frame his actions in view of the living present.

The question of the protection of the people, especially of the working classes, in their possession of a Sabbath free from labor, and a Sabbath on which freedom to worship God was secured, was one very near to the heart of Dr. King. Perhaps the last pamphlet published by him was a vindication of the true ideal of Sabbath rest. In his controversies Dr. King was always a doughty champion. He had a firm and unyielding hold on the truth, and with it a keen and logical reasoning faculty. He was exceedingly courageous and strenuous as a literary combatant.

In regard to the great public issue of Temperance, Dr. King, though a most temperate man, did not take the extreme position held by temperance reformers. At the General Assembly of 1889 he spoke on behalf of the position taken by Dr. Kellogg and others. On this occasion he pleaded for liberty of opinion in the matter of temperance. This was probably his last public utterance on the matter, in which he did not share the view of the majority of the General Assembly. While he was not an ardent prohibitionist, yet his strong hatred of drunkenness and his pity for those suffering from its ravages led him in the late Prohibition Campaign to take a favorable view in the main of the efforts of temperance reformers to remedy the evils of the scourge of strong drink.

Dr. King showed his interest in public charities in an unmistakeable manner. He was always ready with financial help. It was his regular custom to attend the annual meeting of the Winnipeg General Hospital, when he for years in succession took the chair. The Children's Home also had a warm place in his heart ; and the widow and the orphan, the Relief Society, and the Church Charitable Fund always participated in his benevolence.

To sum up, Dr. King was not in public matters so much a man of action, as a thinker and philosopher. The study was his platform, and the well-framed letter or article his arena. He had not the disposition which would lead him to delight in what Mrs. Battle would call the "rigor of the game" of the literary or political antagonist, but he had the clear, intense, and earnest belief in true principles, and a considerable

facility in their expression, which made his opinions valuable and in many quarters very influential.

A WOMAN'S TRIBUTE.

Elizabeth Parker.

It is only right that in the many sided appreciation of the work and influence of Principal King, there is a place for what he did for Winnipeg, and notably Winnipeg's women. His great administrative and executive powers, his class-room and pulpit-teaching ability, his special pastoral faculty so lovingly now recalled, his consummateness in friendship, his feverish though rigid diligence, all this and more is well and truly emphasized. One might profitably reflect, was this diligence, this genius for hard work, a gift in the beginning, or was it cumulative. Most men are born with a capacity, however small, for idleness, or desultoriness, which is worse. At all events, Principal King, as men will know, made earnest and made haste with the church's business, and with all life's business. But it is of what he did for Winnipeg women I would say a little.

During seven years he gave three courses of lectures to the ladies' of Winnipeg, all of which meant, to a man of his scrupulousness, extra and quite separate preparation, for they were designed for, and adapted, as he said, especially to those who, for various reasons, had missed intellectual training. The first course seven years ago dealt with Biblical Theology, the second with Moral Philosophy, and the third was the well-known course in "In Memoriam." Of these three courses, not one was missed by one who took, gratefully, notes of them all. During the first weeks of this last course there used to be a great and unpunctual rush for the lectures. I can still see the Principal's face of pitying patience as he would say, "Try and be punctual. If you will get here five minutes before the hour, you will never be late."

But this is not all. When the three distinguished men from Scotland, Drs. George Adam Smith, Orr, and Kilpatrick gave, in the College, short courses on Hebrew Poetry, Current Theological Thought in Germany, Christianity and Philosophy, Principal King's invitation to the public to hear these men was more than cordial, it was anxious. And on these occasions, when the beautiful Convocation Hall would be filling up with theological students, clergymen of all denominations, professional and business men, teachers, leisured ladies and busy, mothers and others, it was delightful to see the strained, eager pleased look on the

Principal's face as he turned to watch the audience increase. Principal King was anxious for the minds and souls of his fellows.

Of the "In Memoriam" lectures it is not easy to speak. The published book but inadequately reproduces them. Tennyson left quite copious material in elucidation of the great poem. This is now in the hands of a well-known British scholar, and is soon to be given to the public. It will be interesting to find how closely Principal King's interpretation will correspond with the poet's own. A great poet, the spokesman of his age, must explain his greatest message! What a pity, what a commentary on the public intellect. Soon the critic will be interpreting the interpretation, for Bibliography must grow! After all, the solitary ones write for the few, the few who lead the world. In the lectures Principal King did not dwell on the technique of the poem, nor do I remember his saying anything of the science of verse. While fully alive to the exquisiteness of its art, he concerned himself most with its content, taking the lines in detail and tearing the text often ruthlessly to get at its meaning. One knew he felt the artistic cruelty of this as of a surgeon with sharp and cunning blade dissecting the perfect arm of a perfect child. But when, after this entanglement of detail, he read the poem, one forgot the other. Who, of those who listened, will soon forget he reading of those cantos? His voice had that quality of tone, that peculiar inflection, so subtly significant, which, in a mystery, conveys to the hearer deep hidden things. Principal King was eminently fitted to teach poetry by simply reading, without note or comment.

But one was impressed most of all by the alertness with which he would seize and enforce the spiritual message, which sometimes uplifted, sometimes healed, and often probed and searched. It was when his notes were laid aside, and, forgetful for the moment of all, but the thing within him, that his silvern speech touched home. "How great is the need of faith, if the supersensible world is not to disappear altogether from human thoughts," he said. "The other side of thou shalt is thou canst." "Keep the soul open, listening for the voice of God." "Guilt is a fact, not a feeling." And if the speech was silvern the impressive silence, with compressed lips, which followed, was golden. Once there was just a touch of placid sarcasm in his remarks on platonic love between the sexes. He did not speak much on the pain of the world, the tragedy of life, or at all of the awful why of sin, but he dwelt lingeringly on the atonement, on the majesty of God, His justice and mercy, and his watch cry seemed to be "duty, duty." He was a man with a passion for duty. There are some who for years followed him about from pulpit to pulpit, to hear his lucid expositions of the great texts of Scripture, but most of all for those exhortations of which I speak, which fell from his lips as if God touched them and he spoke. Those sermons, marked how well with the study of the closet! At the lectures his prayers always referred to the subject for the day and bore evidence of preparation. As he hurried up the aisle with that alert, eager manner, and took his place punctually on the platform, with a look not of earth on his

face, one knew whence he had come. In a sermon, preached last year, upon the words, "Seek ye My face," he said, "Jesus is the face of God." One who heard him said, "That man is the face of Jesus, though he wists it not." After all, it is the illumination of a man's face more than his words, that tells how close to the Unseen he lives, that explains his aloofness to the daily pettiness of life. If I were asked what most Principal King taught me, I would say earnestness, reverence and humility. The last time I saw him alive, as he was hurrying in his wonted way up the street, on a cold, cheerless December day, his smile started the old throb to be somewhat like this man, in doing the duty lying nearest. And he, "Did he not throw on God, (He loves the burthen)"

"God's task to make the heavenly period
Perfect the earthen?"

The next time I saw him he lay with the soul's after-glow on his face, in his coffin, asleep. During his illness, indeed, during that last mellowing year of his life, people, many of whom had never spoken to him, learned how they loved him. It is only the simple truth to say that, far and wide, in Winnipeg, as elsewhere, old and young were affectionately anxious for his recovery. And on that desolate March Sabbath when the news—"Principal King is dead"—spread through the city, many shed tears of sorrow, and hearts ached with a very real sense of loss. And though the heart's first cry was "Help, Lord, for the godly man ceaseth," the speedy reaction was gratefulness for his tarrying thus long. In the last analysis, it is not what the man did, not what he said, but what he was that meant so significantly for good. And it throws one back on the reflection that such a man's life means tremendously and that good is more permeating than evil. It must be so, for of the 7000 who have not bowed the knee to Baal, how few there are whose zeal is to glorify God and enjoy Him forever. Yes, how few good men the world holds. No wonder that in solitariness of soul they are thrown back upon God. We thank God for such an one as Principal King and learn gladly and humbly the lesson and lessons of his life, glad too that he now sees—

"God I know
And all that chivalry of his,
The soldier-saints, who, row on row,
Burn upward each, to his point of bliss."

IN MEMORIAM.

JOHN MARK KING.

Not worthier was the Friend whose death
Wrung from the Poet of our Age
Memoriam's immortal page—
Not nobler, nor of purer faith—

Than he, who late that page did con
That we with him its sweet might share,
And learn its meaning, subtle, rare,
And note the tears that in it shone.

And tho' less gifted pens essay
To tell his worth, Thou know'st, O God,
Our tears, that fall upon the sod,
Are not less bitter than were they !

J. W. Bengough.

Toronto, April 2nd, 1899.

PERSONAL REMINISCENCES.

Rev. Prof. Hart.

In the death of the Rev. Dr. King, the country, the community, the church, and in a special sense, Manitoba College, have sustained an irreparable loss. "A prince, a great man has fallen, in Israel." Others will tell of his learning, of his power in pulpit and class-room, and of his financial skill. I have been asked to write about some of his experiences since he came to the west, which had no small influence in intensifying his affections, deepening his sympathies, and mellowing his whole nature—making him, as the years passed on, a kinder friend, a better preacher, and a nobler man. Fitness for his high position, he possessed, and

in no common measure, when he came to Winnipeg, but there was growth and progress in every department of his nature until the end came.

Dr. King entered on his duties as Principal of Manitoba College in 1883. It was not until the autumn of the following year that he brought his wife and children to this city. For a year or two before Mrs. King came to Winnipeg, she was in failing health. During her first year here she was still able to attend to her various domestic and social duties, and she showed her interest in the mission work of the church by organizing the first Auxiliary of the Women's Foreign Mission Society that was formed in the west, and she was chosen its first president. Her activity and cheerfulness were remarkable in view of the fact that she well knew it to be only a question of a very short time when her illness would have a fatal termination. Early in her second year here her health grew worse, and serious symptoms developed as the year passed on. All this told with crushing force on Dr. King, and it was no small aggravation of the trial to both him and his noble wife that his onerous college duties occupied his time, not only during the day, but often far on into the night as well. The only complaint that he was heard utter was that he could give so little of his time to his wife through that winter, which, both were only too well convinced, was to be her last. As the following summer, that of 1886, wore away, Mrs. King gradually became weaker. At length, towards the middle of September, Dr. King was asked by one of his old students, the Rev. John McArthur, to dedicate a new church for him in his wide mission field near Birtle. For several weeks no great change had taken place in Mrs. King's condition, and she thought that there was no immediate danger, and strongly urged her husband to undertake this duty. Accordingly he left home on the Friday before the Sabbath on which the new church was to be opened, leaving instructions that he was to be informed by telegraph of any change for the worse in Mrs. King's condition. On the Sabbath morning unfavorable symptoms showed themselves, and efforts were at once made to inform Dr. King. But as no trains were running that day on the Manitoba and Northwestern Railway, and some of the telegraph offices on the line of railway were closed, it was impossible to reach him by telegraph till evening.

On receiving the message, he and Mr. McArthur at once set out on a long journey of fifty miles over the prairie to reach the nearest station on the Canadian Pacific Railway. This they reached, after their long and dreary drive, about dawn on Monday morning, in time to take the regular train for Winnipeg. Early in the afternoon, when anxious friends had almost given up expecting Dr. King's arrival in time to see his wife in life, he reached home just half an hour before she breathed her last. It was thought that she recognized him, but she passed away without one parting word. To those who knew Dr. King nothing need be said of the severe strain of all this trying experience upon his sympathetic nature, or of its results in deepening his sympathy with others in sorrow. But he was soon to pass through another trial which was all the more

severe, as it was swift and unexpected. A little more than a year after his wife's death, Dr. King had to visit Montreal on important business in connection with the congregation to which he belonged. This journey implied an absence of about a week from Winnipeg. When he was leaving for Montreal, his only son, Johnnie, a bright, affectionate child of about nine years of age, the very light of his father's eye, and a universal favorite, accompanied him to the railway station, full of life and spirits. A few days after little Johnnie was attacked with scarlet fever in its most malignant form, and in a few hours the bright little life was quenched forever. Dr. King was on his way home when we saw how the attack was to end, and telegrams were sent to him on the train. It had been my lot to meet him at the station, when he was hurrying home to see Mrs. King before she passed away, and now it fell to me again to meet him in circumstances so sadly similar, and never shall I forget the dazed, almost stunned look with which he met me, when I went to accompany him to his home again made desolate. A severe illness followed this great trial, and for a while his life hung in the balance. These heavy afflictions, aggravated as they were by the brief interval between them, gave a severe shock to his whole nature. At first he seemed thrown in upon himself. Externally he appeared calm and self-controlled, but inwardly the fire burned. His sympathies, always a strong feature of his character, grew stronger, broadened, deepened. And many a sorrowing heart did he "comfort with the comfort wherewith he himself was comforted of God." Always liberal, he became generous. Did a student, friend, or church scheme stand in need of special aid, the needed help was generously given. Often, too, it was difficult to trace the source whence the welcome relief had come. His preaching, too, underwent a change. His discipline of sorrow seemed to give him a deeper insight into the meaning of life, and to clarify and quicken his views both of man's need and God's remedy. He struck down into the living rock, reached the virgin gold, and brought up the rich treasures of divine truth. He had a message to deliver, and he was "straitened" until he had delivered it. His exposition of the passage chosen was always a "feast of fat things." He ever sought to reach the mind of the Spirit in the written word, to find out the exact truth taught in the selection he wished to explain. The first part of his sermon was, therefore, usually devoted to the proper setting of the text, and when this was done he applied the truth, in varied form, but always solemnly, earnestly and impressively, to the development of the spiritual life of his hearers. He preached frequently in the city, and with much appreciation. There were not a few belonging to different congregations and denominations, who, when it was known where he was to preach, were always sure to form part of his audience. In him sorrow had brought forth its "peaceable fruit."

Any account of Dr. King, however brief, would be defective that did not refer to his deeply affectionate nature. His love for his friends was one of his most prominent characteristics, and when his friendship was once given it might be relied upon in all the vicissitudes of life. As

might be expected, he had many friends, and on both sides of the Atlantic. With those at a distance he maintained frequent correspondence, and kept in touch with their life. Of late years, not a few of these friends have passed away. And as the news came of one and another "not being suffered to continue," he keenly felt the loss, and often spoke of them, touchingly recalling personal reminiscences of other days. With friends nearer home, his relations, of course, were closer, and he had better opportunities of showing his friendship. Of these he made unstinted use. And, especially in times of illness or perplexity, his kindly presence was an unfailing support, his wise judgment a tower of strength, and his tender sympathy a fountain of comfort. He was always ready to "rejoice with those that do rejoice and weep with those that weep." Many a passing remark, or brief letter would show the direction of his thoughts. He would often say in his earnest, impressive way, "The time is short. It is fast passing. We must try to do good to those around us." And again, "Our friendship should make us better. It should lead us nearer to Christ, otherwise it is of no value." In a letter written to a friend after a severe illness, he says, "I trust and pray that I may share, in some degree, in the blessing which surely these weeks of suffering, and anxiety were designed to bring to us all."

The following extract from a letter written last summer from Banff, while it shows Dr. King's appreciation of the beauties of nature, shows also his wish, that his friend may share in the things that are best :—

"The mountains are as grand and beautiful as ever. My window looks down the Bow River between two projecting headlands, on the broad face of one of the mountains. I never tire of looking at it. It changes from hour to hour, almost from moment to moment. Its sharp and hard outlines stand out with clear distinctness. Sometimes they are softened by what looks like a veil of sleeping sunlight. Often at the brightest they are patched with shadows of constantly changing form. The silence is broken for me, where I sit, by the ceaseless rush of the Falls of the Bow River, and by the frequent rustle of the pines. I have walked generally up to the Hot Springs or to the Cave each day. I ought to be very thankful that I can climb to the Hot Springs as easily as when I first visited Banff. But then how little thankful we are, and how easily the sense of God's presence and love becomes remote to our joys, if not also to our sorrows. May His grace ever keep us and ours, and be the source of our and their truest happiness!"

Such extracts as these show also that his conversation was in heaven. Little, however, did he or we think that all this activity was so soon to cease. Not long after his visit to Banff he returned to Winnipeg, and resumed his duties in the College with as much life and activity as ever. His wonderful energy seemed inexhaustible ; but the end was approaching. It has often been said that, in our bracing climate, we are able to make drafts upon our stock of vitality that are honored with scarcely a protest until it is exhausted, and that then the failure is sudden and complete. However this may be, Dr. King went on with his work without

any apparent diminution in zeal, efficiency, or strength. Up to the middle of the present session he taught his classes, and performed all his duties with undiminished clearness and vigor. His bow seemed to abide in strength. To all appearance, he never was better. But illness came, and ere long God's faithful servant received the summons to cease from his labors, and enter upon his eternal rest.

Servant of God, well done !
Rest from thy loved employ.
The battle fought, the victory won,
Enter thy Master's joy.

HIS LAST DAYS.

Rev. Charles W. Gordon.

His dying was of a piece with his living. For forty days he beat back death, putting the same serious earnestness, the same courage, the same will power, the same conscience into the fight as he was wont to put into anything he felt it right for him to do.

He had a remarkable presentiment of death for some weeks before his illness. He hastened to be ready. Private business and College affairs were brought into perfect order. There was no nervous hurrying, no weak terror, no shrinking from the routine of daily duty, fidelity to which was so much of his religion. Steadily he kept in his place and at his work. On Friday, the 15th of January, he complained of being unwell, but he finished his week's teaching without rest or pause. On Sabbath he was twice in his place in the house of God, and on Monday began another of those busy weeks with which his life had been filled. Tuesday morning found him struggling with the headache and depression premonitory of "Gripe." Still he persevered. The approaching examinations—they never seemed very far from his mind—made every day's teaching important to his classes. In the middle of his Senior German class he was forced to yield and to retire for rest. But the invincible will of the man and his stern loyalty to duty brought him forth again, and he finished his day's work—his last for the College which he had loved and served for fifteen urgent years. Then with his work all in order and his day's task done, he lay down upon his last bed.

The first ten days of illness gave no serious alarm. It may be that his extraordinary will power lent an appearance of vitality and strength where there was no corresponding reality. During these days he kept in touch with much of his administrative work through correspondence,

but when this was forbidden, as being a hindrance to recovery, he at once gave it up. Till Saturday, the 28th of January, his friends were rejoicing in the expectation that he would soon be well again, and although never sanguine about his condition, in this hope he allowed himself to share. The next day, Sabbath, the 29th, brought the fatal pneumonic chill, and on Wednesday night of that week the friends gathered about his bedside expecting the end. But he had not yet surrendered his right to live. Through that night he rallied and for the three following days he more than held his own. But in the early Sabbath morning a change came and the doctors announced that he could not live through the day.

A few of his oldest friends gathered with the members of the household to say good-bye. Throughout the trying scene he bore himself with his wonted dignity and self-command. In words solemn, tender and of simple truth he took farewell of each. To one who had been for long a faithful friend and fellow-laborer in the cause of religion in the west, he said, in response to some words of grateful appreciation, "I have tried to do right," then after a pause the keen conscience and humble heart, suggesting imperfection in many things, he added, "in most cases—the Lord's will. It was a characteristic word. And when mention was made of the splendid work he had done for the College and the Church, the dying man shook his head and replied, "My only hope is in the merit of Christ." The same thought was repeated in his farewell to another of his oldest friends, with whom he had long been associated in work and to whom and to whose family he was bound by ties of closest friendship. "Not in goodness but in the mercy of Christ is my hope," then holding his hand in a last grasp he simply added "Thank you for all you and yours have been to me." There was no demonstration either of grief or of affection. There was no need. He knew his friends well and they knew him and there was little need of words. As he bade farewell to another old friend who had ever given him loyal support and admiring affection, he had only strength to say, "Good bye, I have to leave you. Thank you for all your love." The parting with the members of his family cannot here be set down. Some scenes and some words are too sacred for any printed page. But it was simple, solemn and tender, under control of a great faith and a great love.

Then when all had withdrawn he calmly waited the end ; but the end was not yet. As the slow hours of that silent Sabbath afternoon went on, to the amazement of his doctors and of all, strength came gradually back to him, and when under the urgent suggestion of his sister, Mrs. Watt, nourishment was offered, he received it and retained it without distress. With eager, tearful hope they watched his every breath and when night came with thankful joy they saw him fall into sound, refreshing sleep. Three days later the lungs were clear, the heart was steady, and the temperature approached normal. Then began a long, patient, resolute fight for life, and what determination, what courage, what conscience he put into the fight. If there was a chance for life it was his duty to

make the most of that chance. He gave himself to the business of getting well. He would do his utmost to fulfil all that could be rightfully expected of him in the situation. This had been the habit of his life and he would not allow himself the luxury of dying now if duty demanded he should live. For it was a weary struggle to him. "But for those that love me," he once said to the writer, "I have little to call me back to life." But weary as he was and gladly as he would have sunk down into the great peace of death, he set himself to assist with all his powers the skill of doctors and the unceasing attention of those who waited upon him. For four long weeks of weary nights and days he fought his last gallant fight with death. How carefully did he save his little store of strength, denying himself even the luxury of words with those he loved. How earnestly did he seek to understand the diagnosis of the doctor, insisting upon a full knowledge of his daily condition that he might the more intelligently second the efforts made to draw him back to life. Through all the long struggle there was no word of complaint of pain or of the weariness more trying than pain. "There is much that is merciful in it all," he would say. He was watchfully grateful for the little kindnesses which the assiduous loving care of his sister and his daughter ministered to him. In the midst of all his own weariness and pain he never ceased to be solicitous for them. He was constant in his concern lest his sister, never very strong, should break down under the strain of watching and of grief. But all was vain. Not skill nor care, not his own great courage nor firm will could win that fight.

On the afternoon of the first Sabbath of March he passed away. His daughter sat beside him, now and then moistening the parching lips and speaking now and then a word of loving cheer. There was no farewell, but with his daughter's hand in his, and with his eyes fixed upon her face, he fell on sleep.

Death came flaunting his accustomed terrors. He found a man waiting him in a calm and steadfast peace. The last enemy came to win another victory over poor mortal flesh, but he came to find himself vanquished in the presence of a faith that, ignoring the incident of that dread meeting, had already laid hold of the eternal life beyond. "Oh Death, where is thy victory?"

And when at length he lay in that last sleep, the look of peace, of perfect repose, was strangely unfamiliar in the face through which had ever shone the eager soul alert for achievement. Peaceful, strong, beautiful with the majesty of death was the face that looked up at one from its coffin frame, but silent, silent, voiceless ! alas ! alas ! for ever here.

THE LAST RITES.

It was not surprising that the removal of a man so great and of such wide influence should have brought a wide-spread sense of loss. From Toronto to Vancouver memorial services were held by representative congregations, and by those who had been more immediately associated with Principal King in church life and fellowship. In St. James' square, Toronto, and in St. Andrew's, Vancouver, in St. Stephen's, Winnipeg, which he had been mainly instrumental in founding, and of whose session he was at the time of his passing away a member, in Augustine and in St. Andrew's special services were held in memory of him who was so well known and so greatly revered in these congregations. On the evening of the Sabbath following his death, in Knox Church there gathered a vast number of the citizens of Winnipeg of all denominations to do honor to the memory of the man who had stood so conspicuously forth as a leader in the cause of righteousness and truth in the community.

But it is more particularly of the academic part of these last rites that it is proper here to make mention.

In the house the members of the family, with a few close personal friends and representatives from St. Stephens and from the College joined in a very brief funeral service. The reading of the Twenty-third Psalm and part of the Fourteenth of St. John, prayers led by Mr. Gordon and Mr. Farquharson, of Pilot Mound, with a few simple words of comfort and hope by Mr. Gordon and the Benediction by Professor Hart, made up the service in the home. There was no display of grief, all was simple, quiet, subdued. He had gone from one home where he had been greatly loved and revered, but only to another home where greater love would welcome him. And the time of separation would not be long.

From his home to the College he was borne by representatives from the congregation of St. Stephen, where he was had in such reverence. Up through the College corridors and into the Convocation Hall they carried him and laid him there in front of the platform, whence he had so often addressed in public assembly his students and friends in Winnipeg.

The public services in the College were conducted by his minister, the Rev. Charles W. Gordon, and his fellow professors, Dr. Bryce, Professor Baird and Professor Hart. The noble words of the Forty-sixth Psalm fittingly expressed the thought and feeling of the great assembly of students and people. The trouble sore and deep, the strong help of Jehovah, the glad peace of the city of God with its flowing river. These were the themes lifted up in the voices of the men who led and of the congregation who followed, and how fitting, too, was it that before the face was covered forever from our eyes we should sing in the full tone of that ancient song deep and sweet—

“Till at our Father’s loved abode
Our souls arrive in peace.”

Then his students carried him forth from the place of his labor to the place of rest in the old Kildonan Cemetery. There were many tears, but not of bitterness, and great as was the grief it could not overwhelm the feelings of gratitude and hope that found suitable expression in the simple words of Mr. Gordon’s address :—

“We are summoned together by an event of such magnitude and sadness as to almost overwhelm us with grief and to awaken in our hearts anxiety and even fear. The great fact that faces us to-day is this, that our revered and beloved Principal lies dead. And as the sense of loss becomes more personal it deepens into grief, sore and keen. Yet deeper than the grief and the sense of loss are other thoughts and other emotions. It would be a small tribute to his memory and a sad commentary on his life if the only feelings found in our hearts to-day were those of grief and fear. Deeper down than the grief surely there lies gratitude, gratitude to our God humble and heartfelt. We are grateful to God for all He has done for him and for all He has done for us through him. God gave him to us ; gave him to work among us for many years. It is surely no small thing God has done in giving us a man to lead in thought and enterprise, in whom dwelt such noble purposes and high ideals. In this new country we have much reason to thank God that He has placed in charge of educational institutions and in public offices men of great ability and of high purpose, who bring to their work a deep sense of responsibility. This was true in a large degree of him who has gone from us. Dr. King was given us as an ideal to show us the spirit many of us would like to bring to our work and the kind of man many of us would like to become. For many years both in this country and in eastern Canada, before he came to us, he has wielded an influence over the lives of men and women that has steadily made towards God and righteousness.

“We should not forget, too, that although he has passed out of our sight we have not lost him altogether. There is more than a memory of him left behind. On many a life and character there has been set the impress of some of those noble qualities that go to make true manhood and womanhood, and so help to make the world better. The best thing God can do for this world after all is to give it good men, and the best thing He can do for a man is to give him high ideals and strength to attain them. Every life has its secret spring, and its outward influence. A life is like a river which has its secret springs in the heart of the mighty hills, but which slips out into the sunlight and glides down the mountain side to the lowlands and onward through the plains, ever growing in volume towards the sea. Everywhere it goes it brings blessing. It affords fruitfulness to pasture lands and harvest fields and here and there a place of shelter and rest, and all the length of its flowing life it dispenses beauty and power and joy. Such you will think with me was the

case with the life that has just closed. For forty years and more it has been a blessing to this country, and everywhere we see lives touched by his, in which are springing up noble purposes and high ideals. In how many hearts of men and women through this Dominion are growing things of beauty in thought and feeling that have been called to life by the touch of this life now ended?

"But it is not my purpose to speak eulogies to-day over him that is gone. That would surely be wrong; as unseemly as it is unnecessary. His work is his monument and it lies all about us here. Let us bless God for his character, for his influence and for his work. He died among us, and in possession of all his noble powers of mind and heart; died after his day's work and his work well done. What could we wish more?

"Now were we to ask for the secret of his life we should find it in the supreme conviction which dominated him, that he was a servant of God. All the splendid powers of mind and heart—of heart—how he made men love him—all his acquirements of learning, all his administrative abilities would not together account for the singular, the marvellous influence he wielded over men. All these powers and acquirements were consecrated to one purpose, the service of God. And this God accepted. Here lies, I believe, the secret of his life. He offered himself to God and God enriched his offering and gave him back his life to become a source of blessing to many. He lived not for himself. Could any of us call him selfish? Did he seek place or power? Did he strive for the applause of men? We know he did not. A beautiful thing about this life is that it closed in perfect peace, and this we should expect, knowing the man, the purpose of his life, the faith of his heart.

"One of his last words, spoken to one of his oldest friends, not of those connected with him in the College, but one who had been associated with him in another department of work, was this: 'I have tried to do right.' What a summary of a life. He had the approval of his own conscience and with that a man may face much. One other revealing word he spoke in that same farewell. When reference was made to the work he had done for his Church and his country, he shook his head and said, 'My only hope is in the merit of the Lord Jesus Christ.' That was the heart of his faith, as it was of his teaching in class-room and in pulpit.

"But he is gone, whence, alas! we know too well. We shall see his face no more among us. The men of the College will miss him for ever from the class room and in our congregations and assemblies of our church we shall see his face no more. But we lift up our eyes and behold the place of his arrival. He is gone, but gone to a good country. Gone to that land of glad meetings without partings. Gone to Christ the Lord and His eternal glory; gone to the peace and love of God; gone to the Father's home, a good place to go."

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STRICTLY BUSINESS.

With this issue of the Journal the mantle of editorial inspiration falls from outgoing arts students upon able Elishas of the summer session ; new men also are adjusting the shoulder straps and heaving upon their shoulders the burden of the business management. Let us bespeak for the former a fair hearing and the appreciation they may deserve, for the latter promptness and consideration in business matters. A reprint of this issue has been put on sale in Manitoba and Eastern Canada. Extra copies may also be obtained from the Business Manager. The price arranged, so as to cover the cost, is 25c per copy.

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